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Dr. F. A. Schiotz Installed as President of The ALC

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A New Church Is Born: Report on the Constituting Convention

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All three uniting synods are represented among . . .

Leaders Electe the Ne

Dr. Fredrik A. Schiotz, president of the ELC, was elected first president of The American Lutheran Church at its constituting convention in Minneapolis on April 22. Dr. Norman A. Menter, vice president of the ALC, was named vice president, and Dr. William Larsen, president of the UELC, was chosen secretary.

Dr. Henry F. Schuh, president of the ALC, was named honorary president of The American Lutheran Church by a special resolution adopted the following day. He was not eligible for election to regular office because he will be 70 years old next month.

The three officers were installed by Dr. Schuh at a service on the final day of the convention. The offices of president and secretary are full time positions and election is for a term of six years. The vice-presidency is not a full time position and election is for a term of two years.

In the installation sermon, Dr. Alvin N. Rogness, president of Luther Theological Seminary, said that the words in the name of the new church, "American, Lutheran, and Church," not only describe the church but indicate its task. He called for greater cooperation between the new church and other Lutheran and Christian bodies to carry out the task of witnessing to its Lord.

Dr. Schiotz was elected president on the third ballot, receiving 650 of 961 votes. Dr. Menter and Dr. Larsen, who received the next highest number of votes for president, were both elected on second ballots. Their terms of office begin on January 1, 1961, altho particularly in the case of the presi they will begin at once to carry their responsibilities for the new chu

Schiotz

Dr. Schiotz, 58, has served as pa student leader, and foreign mis executive during his 30 years in ministry. He was elected presider the ELC in 1954. For six years to that he was executive secretar the National Lutheran Council's C mission on Younger Churches Orphaned Missions. In this pos administered aid to Lutheran orph missions in Africa, Asia, and the I Land. From 1949 to 1957 he was chairman of the Lutheran W Federation's Commission on W Missions. He is now vice chairma this commission.

Born in Chicago, Dr. Schiotz graduated from St. Olaf Colleg 1924 and taught high school in L smith, Wis., for two years. He rece bachelor's and master's degrees in ology from Luther Theological S inary, and also studied at Northwes University and the University of cago. He served one year as trave secretary of the Student Volun Movement. In 1938 he became ex tive director of the Student Se Commission for the American theran Conference. He has se pastorates in Duluth and Moorh Minn., and Brooklyn, N. Y. He been awarded honorary degrees Concordia College, St. Olaf Col

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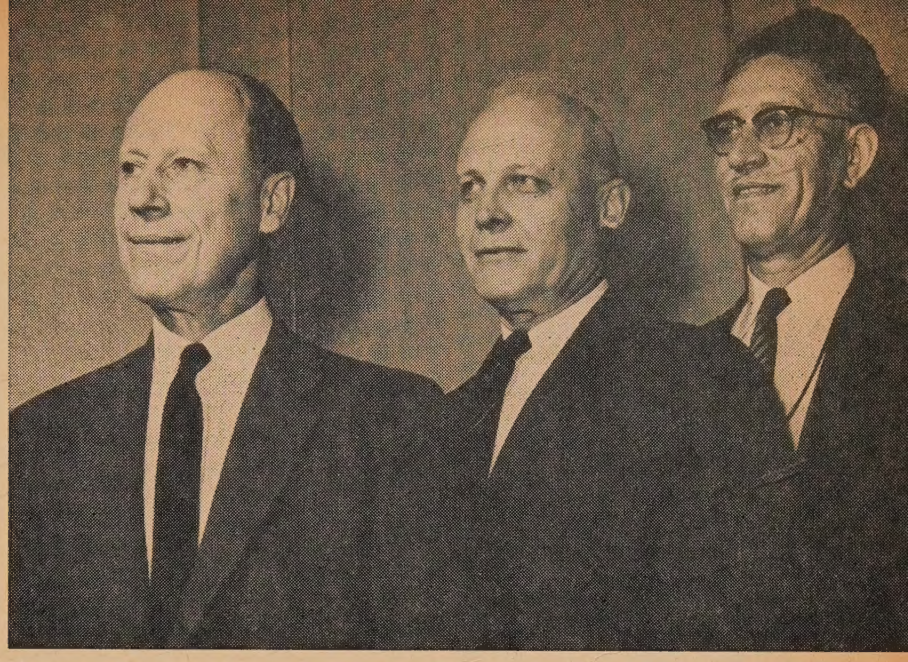


The new officers of The American Lutheran Church: Dr. Fredrik A. Schiotz, president; Dr. Norman A. Menter, vice president; and Dr. William Larsen, secretary.

gustana Theological Seminary, and University of Erlangen.

n 1928 Dr. Schiotz was married to gny Aasen. They have three chil- n.

Menter

)r. Menter has been full time presi- it of the Michigan District of the C since 1946. He has also been t vice president of the ALC since 4 and president of the National theran Council since 1959. He re- es in Berkley, Mich., a suburb of troit.

)r. Menter was born in Pemberville, io, in 1898. He was graduated from pital University and Theological inary, and received a master's de- e from the University of Michigan. er his ordination in 1922 he taught man and history at Capital Univer- for seven years. Later he served torates at Columbus, Ohio, and troit, Mich.

)r. and Mrs. Menter have a son, Rev. Robert Menter, who is a pas- in Toledo, Ohio.

Larsen

)r. Larsen was elected president of UELC in 1956 and since that e has lived in Blair, Nebr. Prior that he was pastor for students at University of Minnesota and at io State University.

He was born in Racine County, Wis., 1909. He was graduated from Dana lege and Trinity Theological Seminary and received a master's degree from Boston University. He also studied at Harvard. Dr. Larsen served a pastorate in Boston, Mass., and was a chaplain in the U.S. Navy during World War II. He has been chairman of the Joint Union Committee since January, 1959. The Larsens have two daughters and a son.

Among others nominated for the office of president were Dr. H. W. Siefkes, Dr. Harold Yochum, Dr. S. C. Eastvold, and Dr. Erwin G. Fritschel. Additional nominees for vice president and secretary included Dr. Roald E. Braulick, Dr. Gordon S. Huffman, Dr. O. H. Hove, Dr. Paul D. Moeller, Dr. William M. Young, and Dr. Lawrence S. Price.

Other Officers

Six members of the church council were also elected by the convention. They are Dr. Paul Moeller, Dr. Christian Preus, the Rev. James W. Olsen, Mr. Alvin G. Lentz, Mr. Arthur Jacobson, and Mrs. Boas Weismann.

The following were elected councillors of the National Lutheran Council: Dr. Henry F. Schuh, Dr. Norman Menter, Dr. George S. Schultz, Dr. William L. Young, Dr. Raymond Miottel, Dr. A. H. Ewald, Judge Hilbert Schauer, Dr. Fredrik A. Schiotz, Dr. Raymond M. Olson, Dr. A. N. Rogness, Dr. Oscar E. Engebretson, Mr. Arthur Jacobson, Dr. Randolph E. Haugan, the Rev. J. N. Quello, and Dr. William Larsen.

The convention also ratified the selection of board members made last year and named the following committees for the next general convention:

Nominating committee: Dr. Geo. W. Krueger, the Rev. Herman Mees Meyer, the Rev. Charles Sandrock, the Rev. C. H. Hinkhouse, the Rev. J. G. Feroe, the Rev. O. B. Anderson, the Rev. Owen Gangstead, the Rev. Ervin Bondo, and Messrs. Gus Nieman, Theodore Horst, Robert Kilgust, Odie C. Pederson, Luther Olson, Ralph Erikstad, Alvin T. Stolen, and Eskild Hauglund.

Resolutions committee: Dr. Lawrence S. Price, Prof. W. A. Poovey, Mr. Ed Kaeuper, Dr. Luvern Rieke, Dr. R. W. Solberg, Dr. M. S. Knutson, the Rev. Marcus I. Gravdal, Dr. Kenneth C. Bailey, and Dr. John M. Jensen.

OFFICIAL NOTICE

The American Lutheran Church came into existence as a legal entity at 11:15 a.m., Monday, April 25, when the Articles of Incorporation were filed with the Secretary of State of the State of Minnesota.

The three presidents of the uniting churches join hands before the altar of the constituting convention symbolizing their union into one Church.

A New Church

Twelve years of negotiation and cooperation reached a climax in Minneapolis, Minn. April 22-24 when a new church body—The American Lutheran Church—was formed.

The three churches that united to form the new two and a quarter million member Church concluded separate closing conventions the day before. Then the American, Evangelical and United Evangelical Lutheran Churches were ready and eager to become one.

Into the three days of the constituting convention were crowded four business sessions, several worship services, two outdoor processions, a banquet, nine separate but simultaneous choir concerts, an installation service for new officers and a final worship in the form of a cantata written especially for the occasion.

The new Church was born in an atmosphere of worship. The very first session was a service of Holy Communion at Central Lutheran Church in which the 1,000 delegates plus hundreds of guests and accredited visitors participated. Dr. Henry Schuh who retires on December 31, 1960 as president of the ALC preached the sermon.

Then amid flying banners, lusty hymn singing and tense anticipation the delegates led by the presidents of the uniting churches and the Joint Union Committee marched in procession from Central Lutheran Church to the Minneapolis auditorium a block away. Entering the auditorium from three separate doors representatives of the three churches met in the center aisle and then took their places.

Dr. Lawrence S. Price, of Fremont, Ohio, the convention chaplain led the assembly in a brief opening service which emphasized through Scripture, prayer, and song the unity of the church.

Then Dr. William Larsen, chairman of the joint union committee called the meeting to order.

In quick succession the convention adopted an agenda, appointed convention committees, and accepted the certifications of the presidents of the three merging bodies, which transferred the holdings of the churches to the new organization.

Joining Hands

Then came the moving "Ceremony of Joining Hands," conducted by the convention chaplain. Standing before an improvised altar, over which hung a banner proclaiming the convention's theme, "Thine Be the Glory," he intoned:

"Forasmuch as the delegates of American Lutheran Church, The Evangelical Lutheran Church, and United Evangelical Lutheran Church in convention assembled this twenty-second day of April, in the year of our Lord, nineteen hundred and sixty, have covenanted together to form one Lutheran body in Christ; and

"Forasmuch as men and women of good Christian mind and purpose do here cast their lot together for a more effective witness and work in the Church of Christ in the world;

"Let there now be given a visible sign and witness of this new unity by the joining of hands of the presidents of the uniting Churches. . . ."

With that, the three presidents—Henry F. Schuh, ALC; Dr. Fred A. Schiotz, ELC; and Dr. Willi Larsen, UELC—solemnly joined ha as the chaplain continued:

"Now unto him that is able to exceeding abundantly above all t we ask or think, according to the po er that worketh in us, unto him glory in the Church by Christ Je throughout all ages, world with end. Amen."

Following a Litany and the Lo Prayer, an estimated 7,000 persons erally shook the auditorium's raf with their singing of Luther's Mighty Fortress Is Our God."

Again, in quick succession, the vention adopted the constitution, laws, articles of incorporation, and cles of union—and the union was c pleted.

In forming The American Luth Church, the 1,000 delegates final action with the following signifi features:

(1) It brings about the first Lut an merger in North America to national lines. Although all thre the uniting Churches are thems products of mergers, each has a dominant national background. ALC is German, the ELC Norwe and the UELC Danish.

(2) It reduces from 16 to 14 number of Lutheran bodies in N America, with The American Lu an Church ranking almost ide in size with the two Churches have long stood alone as the Luth giants—the United Lutheran Ch in America (2,440,000 members) the Lutheran Church—Missouri S (2,315,000 members).

(3) It creates a Church with 2,250,000 members, 5,000 cong tions, 19 districts, 18 educationa stitutions, a dozen foreign mi fields, and more than 50 welfare tutions.

After the ceremony of joinin hands, the rest of the day time se

'orn

by William Gentz

re taken up with election of the ee major officers of the church. ese elections are covered elsewhere this issue of LUTHERAN HERALD.

During the counting of ballots at two sessions other business was nsacted including the ratification of ard members already selected, elec- n of church council members and mmittees for the next convention. ese officers of the new church are o named in another story.

At Friday morning's session a spe- l greeting was heard from Dr. John nsvaag, president of the Lutheran ee Church. Dr. Stensvaag whose urch was along with negotiations many years looking toward The LC, expressed the hope and expecta- n that the LFC will vote at its an- al meeting in 1961 to become an egral part of the new Church. "We deeply convinced," he said, "that s union is of God. Our joy at your ion is mingled with sadness that the theran Free Church is only a spec- or instead of being a part of this y's ceremonies." Later in the day, T. O. Burntvedt, president emeri- of the Free Church, greeted the vention with similar sentiments.

Friday evening's session concentrat- on stewardship. The main address, plified with slides and sound effects, s given by Dr. Raymond Olson, wardship director-elect of The ALC. legates were challenged by Dr. Ol- under the theme, "Discovery." He inted out that as the church dis- vers itself and as the church dis- vers the world around it, then the urch will discover its mission to s age. "The finest and most crea- e periods in church history," he said, ave come when God's people be- ved they had a meaningful role in d's plan and set out to fulfill it."

Saturday sessions began early with service of matins at 8:30 p.m. at ich Dr. Lawrence Siersbeck of nosha, Wis. was the preacher. Im- diately after this worship the convention went into business session at which a budget of $18,102,254 was adopted for the year 1961.

Although the budget adopted represents a sizable reduction from the $21,503,574 requested by the various boards, it amounts to more than the combined 1960 budgets of the three merging churches ($15,850,804). Included in the 1961 budgetary figure, however, is a Jubilee Fund item of $2,000,000—which the Church hopes to raise through special Jubilee Year offerings.

Of the total $18,102,254 only $2,902,254 is to come from noncongregational income.

A breakdown of the total specifies appropriations in the following categories: Current Phase—$10,390,054; Operation and Cooperation Phase—$4,712,200; Forward Phase—$1,000,000; and Jubilee Fund—$2,000,000.

Earmarked for the largest appropriations from the Current Phase (for the ongoing program of the Church) are American Missions, $3,148,251; World Missions, $2,705,603; and College Education, $1,602,375.

Other appropriations will be made as follows: Charities, $965,500; Theological Education, $723,050; Pensions, $631,225; Parish Education, $383,600; and Youth, $230,450.

JCLU Greeting

A significant greeting was brought to the convention at this Saturday morning session by Dr. Malvin Lundeen, president of the Augustana Lutheran Church, and chairman of the Joint Commission on Lutheran Unity. The JCLU is the group which is negotiating a union between the other four Lutheran synods with which The ALC members have worked in the National Lutheran Council. Dr. Lundeen pleaded for open doors leading eventually to further union. His plea was echoed many times in speeches, sermons and resolutions during the constituting convention and by Dr. Schiotz in a press conference held immediately after his election.

Other business of Saturday morning included the provisional adoption of the constitutions of the auxiliaries of the new Church.

The final business session of the convention dealt with the relationships which The ALC will have with other Lutherans and other Christian Churches. Resolutions were introduced which applied for immediate membership in the National Lutheran Council, the Lutheran World Federation and the World Council of Churches. The new Church also applied for membership for its Canadian district in the Canadian Lutheran Council.

Two resolutions regarding future Lutheran relationships were adopted. Regarding the Lutheran Free Church, the convention resolved that The American Lutheran Church at its Constituting Convention declare that it is in altar and pulpit fellowship with the Lutheran Free Church.

Regarding fellowship with other Lutherans the following resolution was adopted:

WHEREAS, The uniting Churches in The American Lutheran Church have expressed themselves in favor of complete Lutheran unity in America; and

WHEREAS, The American Lutheran Church has instructed its Standing Committee on Relations to Lutheran Churches to "continue official negotiations already established by the uniting Churches"; and has declared that it "shall stand in readiness to confer with any or all Lutheran Churches, with the unification of all as an objective" (Articles of Union, X, Section 1) (4); therefore

BE IT RESOLVED, That the American Lutheran Church at its Constituting Convention declare its willingness to enter into discussions looking toward altar and pulpit fellowship with any and all Lutheran Churches which confess their adherence to the Holy Scriptures as the Word of God in all matters of faith and life and subscribe to the Confessions of the Lutheran Church.

New Pension Plan

The convention also adopted a resolution setting up a pension plan for pastors in the new church. At the conclusion of this business the Joint Union Committee which has worked through the years to lay the groundwork for the new church was officially discharged.

The final action taken by the convention was the adoption of a "mes-

(Continued on page 21)

Central Lutheran Church, Minneapolis, Minn., site of many ELC general conventions, was packed for all of the sessions of the closing convention.

"I was present at the birth of our church in 1917. I am here for its death tonight. I want to be here for the resurrection tomorrow morning."

This sentiment, expressed by a veteran pastor at the closing session of the ELC general convention, apparently was shared by a great many others. Registration for the concluding convention totaled 2,269 pastors and delegates. This was not a record number but surprisingly large in view of the fact that it was a "lame duck" convention. Its main business was to arrange for the transfer of operations to the new church at the end of the year. Its decisions were few and for the most part rather routine and predictable.

Yet the convention had few of the nostalgic earmarks of a swan song. There were of course many references to the past history of the ELC. The reports of the church officials, which marched across the convention agenda in rare precision, presented thankful analyses of the work accomplished in the past generations. Veteran workers of the church were given honored recognition in convention sessions and other occasions.

But there was an evident concern that the final months of existence for the ELC should be a time of progress. In fact, President Schiotz read a note from a pastor who said the convention was "the most forward-looking" he had attended.

A variety of contemporary problems received more than passing recognition. In his president's report, Dr. Schiotz called attention to the problem of racial discrimination. "This is sin of a heavy degree," he declared. This was echoed by Dr. Philip S. Dybvig in his report for the Board of Home Missions. He called attention to the agreement made by all home mission congregations to minister to all races. He declared that in spite of popular belief, congregational membership and finances do not decline when members of other races are admitted to membership. Dr. Dybvig also spoke of the problems facing churches in changing inner city areas but insisted that successful work can be done in these situations.

Mission Report

Dr. Rolf A. Syrdal, speaking for the Board of Foreign Missions, also referred to the racial problems, particularly in South Africa. He told of one instance when native Christians saved their church building from mob destruction by forming a ring around it and declaring it was their church, not a foreign one. He also said that Christian influence in Madagascar prevented riots when that country recently became independent.

Dr. Syrdal also indicated that progress has been made in giving mission churches their autonomy and that in spite of world tensions, the opportunities for mission work are very favorable.

WCC Greeting

Dr. Keith Bridston, an ELC pastor who is executive secretary of the World Council of Churches' Commission on Faith and Order, also spoke briefly to the convention. He referred to the problems in church relationships being caused by racial troubles in South Africa.

Continued opportunities for progress were indicated in the discussion of budget needs, the new materials being produced in parish education, and the changing needs being met by the Department of Charities.

Most of the convention agenda was given over to reports on the work of the church. Yet rarely have conventions been so well attended. Perhaps having the coffee counter in the basement of the parish hall instead of outside the door made a difference, or the fact that the convention was only two days rather than ten days in length. It may have been because many delegates were present for the first time. Or it may have been a reflection of a desire to finish things as responsible a manner as possible.

In other actions the convention:

Approved a resolution requesting the church council of the new church to give adequate opportunity for discussion of the World Council issue six months before the next convention in 1962.

Requested that the *Lutheran Hymnary* and *Concordia* be approved for use in congregations in The ALC.

Commended the U.S. government for its aid in distribution of surplus foods through relief agencies and un-

hurches Close the Books

by Rolf Aasena

ensification of the program, especial- through the United Nations.

Unanimously approved a resolution sented by the board of review in swer to charges that church officials re mishandling funds. The resolu- n stated that there was "no basis complaint" and went on to express mplete confidence" in the officials the church and commended them their services.

Re-elected all general officers to serve til the end of 1960.

Four men were elected to professor- ps at Luther Theological Seminary, Paul, at the closing convention of ELC. They are Dr. Olaf Hansen, ofessor of systematic theology; the v. Wendell W. Frerichs, associate ofessor, Old Testament; Dr. Roy A. rrisville, associate professor, New stament; and the Rev. Kent S. Knut- , associate professor, systematic the- gy.

Dr. Alvin A. Rogness was re-elected his second six-year term as president the seminary. Dr. Morris Wee had n nominated for a professorship t asked that his name be withdrawn.

Dr. Hansen is superintendent of the C mission in Japan and teaches at theological seminary in Tokyo. A ive of Brooklyn, N.Y., he attended w York University, Biblical Semi- ry in New York, Luther Theological minary, St. Paul, and the University Chicago. After serving as pastor Villa Park, Ill., he went to China a missionary in 1946, and in 1949 nt to Japan as one of the first mis- naries from the ELC. He received doctor's degree from Princeton eological Seminary in 1956.

Pastor Frerichs was born at Harris, va, and attended Worthington Junior llege, St. Olaf College, and Luther Theological Seminary. He served as pastor in Cleveland, Ohio, and received a master's degree from Oberlin College. Before coming to the seminary as an assistant professor in 1958 he studied for two years at the University of Basle, Switzerland.

Dr. Harrisville was born at Oconomowoc, Wis., and has attended Concordia College, Luther Theological Seminary, and Princeton Theological Seminary. He received his doctor's degree from the latter school. He served as pastor in Minneapolis, and Mason City, Iowa. Before coming to the seminary as an assistant professor in 1958, he studied a year at the University of Tubingen, Germany.

Pastor Knutson is a native of Iowa. He attended Iowa State College, Luther Theological Seminary, Columbia University, and Union Theological Seminary. He also attended the University of Oslo and Heidelberg University, Germany. He served as pastor in Staten Island, N.Y., before coming to the seminary as assistant in 1958.

A.L.C.

Although the American Lutheran Church was likewise concerned primarily with an orderly conclusion of its affairs and transferring operations to the new church, delegates to the convention discussed and took action on current issues as well.

A statement from the Board for Christian Social Action on religious faith and public office, though not an official document of the church, was presented for study before the elections in November. It called attention to the danger that emotionally charged issues might develop because of the candidacy of Roman Catholics.

Three of the four professors elected to Luther Seminary, St. Paul, Minn., by the closing ELC convention: Left to right, the Rev. Wendell Frerichs, Dr. Roy Harrisville, and the Rev. Kent Knutson. Also elected was Dr. Olaf Hansen, at present missionary to Japan.

Dr. John Jensen, honored for his 34 years as editor of the UELC's "Ansgar Lutheran" looks at his citation with Dr. William Larsen, president of the UELC.

"Arbitrarily to rule out candidates who are members of one or another church body is unfair, unwise, and not warranted by the record of public service written by members of different religious groups," the statement says. Furthermore, "the chief consideration, surpassing all others, is that the person best qualified for the position be chosen." The statement notes that "the religious faith of a candidate naturally influences his conduct of public office. A vital faith inescapably affects both private and public life." Thus a candidate's religious affiliation alone should neither qualify nor disqualify him for office. But voters should not ignore his religious convictions.

"We hold that no church body can compel the unquestioning allegiance of its members in public office to its partisan ecclesiastical dictates," the statement says. "Any candidate who binds himself so thoroughly to partisan ecclesiastical domination thereby unfits himself for public office."

In a resolution regarding the support of church schools, ALC delegates deleted a reference to government aid. They pointed out the danger of state control and the desirability of maintaining the separation of church and state.

The convention presented its president, Dr. Henry F. Schuh, a check for $2,500 in recognition of his service to the church. He will be 70 next month and will retire at the end of the year.

U.E.L.C.

The United Evangelical Lutheran Church returned to its birthplace for the concluding session of its final convention. The last session was a communion service held at Immanuel Lutheran Church in Minneapolis. The church body was organized at the same church in 1896. The only living member of that convention is Dr. J. M. T. Winther, a missionary to Japan.

The rest of the convention sessions were held at Bethel Lutheran Church.

Dr. H. C. Engelbrecht of Waverly, brought this historic bag to the closi ALC convention. It once belonged to grandfather and has attended 100 years Lutheran conventions.

Besides taking the necessary actio in preparation for the merger, the co vention sent greetings to the bish of the Church of Denmark and elect regents for Dana College and Trini Theological Seminary.

Dr. John M. Jensen was honored a fellowship banquet during the co vention. He has been editor of t official church paper, the *Ansgar L theran,* since 1926.

Delegates turned out in large nu bers for their first "hotel" conventi Normally delegates have been hous in private homes during conventions

The Rev. Albert C. Lehman, formerly an ELC pastor, registers at the convention of his new synod, the UELC, which met in Bethel Church, the congregation that Pastor Lehman once served.

These men wielded the gavel at the closing ALC convention. I is Dr. Norman Menter, vice president of the ALC; and Dr. He Schuh, the church's retiring president.

The Final Hour

By Robert W. Lutnes

They visited in the pews and watched the man put e old-looking cross on the altar, but they did not now the significance of the old-looking cross so they pt on visiting. They knew it was the final service the ELC and they all wanted to be there, but it was t significant yet and so they kept on visiting.

Then the organ stopped playing and the opening ayer was prayed by the liturgist and there was no ore visiting. When the worshippers heard the words the opening prayer they knew the service had sudnly become significant because it was not the new rvice, but the old service that had been translated m the Norwegian, and many had not heard it for long time, and many knew that they might not ever ar it again.

In between the responses there was a quiet calm expt for the sonorous voice of the liturgist. Everyone as happy that the liturgist chanted, and they tried not say to themselves that they were happy that Dr. ove had such a nice voice because they did not want eir minds distracted from the worship, but everyone as happy and their minds were not distracted.

When Dr. Gullixson stepped into the pulpit the ence became more silent because it was as though a ousand ministers were stepping into the pulpit and million people were sitting upright to listen because much of the past was in that frame, and so much a heritage in that mind, and so much of the Comunion of Saints within that spirit. When he prayed one seemed to hear his words because it was as ough the words were already in the minds and hearts the worshippers and all he did was to touch those rds with his words and bring them to life and make em go up to God.

He preached from a text in Genesis which seemed very appropriate book to preach from because that's out as far back as any book could go, and it seemed everyone that the ELC didn't just go back to 1917 t that it went way back to Genesis and to that time hen Jacob got ready to meet his brother and prered himself by wrestling with God the night before. least the preaching made it so vivid that everyone the church began to think that Jacob must have been member of the ELC and that his struggle was also e struggle of the ELC on this historic night.

The lights in the church had all been dimmed when r. Gullixson stepped up into the pulpit, and some the clergymen remembered how Dr. Gullixson used to say in his classes that he didn't like the church lights dimmed because he wanted to see the faces of the people he was preaching to, but somehow on this night it seemed appropriate. It seemed this way because it was dark on that night that Jacob wrestled with God and now everyone knew that there was also a wrestling going on within that very service. There were flash bulbs flashing out from cameras in the balconies and around the edges of the sanctuary, and in the darkness they looked like heat lightning flashing across the horizon on a summer night, and the voice from the pulpit began to sound like the musical pealing and rumbling of a distant whispering thunder, and suddenly it was as though that worship service had somehow turned into the forty-three years of ELC history, and that forty-three years of ELC history had suddenly become one great worship service to God. Nothing could be seen but the flashing, and nothing could be heard but the pealing of that voice, but inside there was the struggle as all made ready for the crossing which was to come the next morning.

After the sermon the choir sang. It was not a time for people to choose their favorite anthems and yet no one was disappointed because the phrases were alive with meaning. No one hesitated to express how wonderful God was, and His majesty how bright because in everyone now there was a new depth of burning light, and there was a faith ending in a new vision of things to come.

The lights went on and the service ended. There were some details to take care of in just the same way that there are always some details to take care of in the ELC after everything is supposed to be concluded. There was a little bit of humor, and a little bit of sadness, and it was as though some of the stoic old Norsemen who never indulged in sentiment had suddenly felt its genuine tug, and having felt it were suddenly reluctant to let it go. But they did.

After the last word had been said and the doxology had been sung and the old-looking cross, the same cross that had been used in 1917, had been removed from the altar, everyone got up and walked out. It was dark outside but it did not matter because in everyone's spirit the morning had begun, and they had all made the crossing, and there was only to wait for the morning outside when brother would meet with brother and travel together on their way. Soon everybody was visiting again.

Hardly a Ma

Dr. Jacob Tanner, 94, oldest ELC pastor.

Finding delegates who had attended every ELC convention since 1917 was like trying to find a legal free parking space close to Central Lutheran Church, but there were some, and after a sufficient amount of cruising around three of them were located.

One was a clergyman from the west coast, another was a clergyman from the east coast, and the third was a layman from South Dakota.

All three drank coffee; all three ate rolls and pie; all three enjoyed a good visit, and all three after a little prodding took on a far away look and began to thoughtfully reminisce.

Had there been any significant change in the conventions since 1917? "Oh yes," J. H. Myrwang, pastor of Silvana, Wash., mused. "Up until 1917 and for a time afterward, the main discussions were theological. They centered around the issues of conversion and predestination. It wasn't until later that the organization functioning of the church began to play a larger role

"Everything was on a much smaller scale than wh it is now" C. O. Pedersen, pastor from Brooklyn, N Y. suggested. "In 1917 we suddenly over night becam a large church, and as time went on a fuller progra and wider discussion of things developed, but on th whole it was much the same. At that time, howeve there was a certain segment of elder statesmen wh decided more or less on what was to be."

"As I recall" Mr. James Berdahl, lawyer from Sio Falls, S. Dak. added quietly, "The main difference b tween '17 and now was that of language. Most of was spoken in Norwegian. Other than that I thin things are much the same."

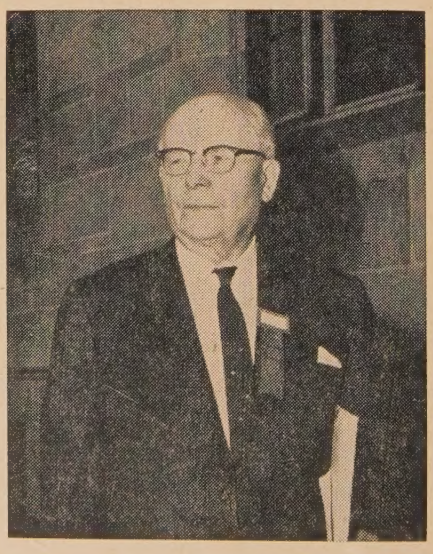
Personalities? "They were more colorful then." Pa tor Myrwang suggested, "Quite a few more beard Many were still wearing Prince Albert coats, whi vests, and high winged collars. One fellow had wo his coat for so long it had changed from black to spotty greenish gray."

"Bearded patriarchs! That's what they were!" Past Pedersen exclaimed. "Men who had spent their liv doing pioneer work, and had earned their place in th convention by their long and faithful service. Tho of the younger generation out of respect for their po tion would hardly have thought of getting up and len ing their youthful opinions."

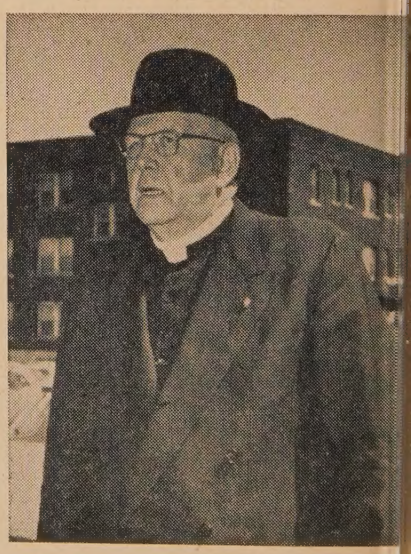
"The layman never felt shunted," Mr. Berdahl

Dr. J. C. K. Preus

The Rev. J. H. Myrwang



Dr. C. O. Pedersen



Now Alive

By Robert W. Lutnes

ed. "As a layman I always felt free to differ with clergy and speak my mind on the convention floor. ere never has been a feeling of arbitrary demarcan between the clergy and the laity at any of our ventions."

Pastor Pedersen began to analyze the part which uth had played throughout the years. "I have found t little by little since 1917 the young pastors have nged and not been quite so timid in lending their ce to the support of any movement in which they ve been interested. A healthy sign! Because while y take a more active part they still have always rened a respect and courtesy toward the older men."

"The entry of the United States into the war did not ve too much effect on that first convention "Pastor yrwang concluded. "There was much hysteria in the ion but the convention remained calm, cool, and rposive. We came by trains mostly. More people yed in private homes in those days than now. And oughout all of it, in spite of any differences, the one ng everyone agreed on without reservation was that Bible was the sole and final authority on spiritual tters."

Coffee? "That's what I enjoyed," Mr. Berdahl said d smiled, "the many opportunities I had to meet so ny friends. But now they're mostly younger than m. You can tell by my hair. I'll be seventy nine this turday." He smiled and stroked his white hair back an energetic sweep.

THESE WERE THERE

In response to a request at the ELC convention for names of those who had attended all the conventions of the ELC since its founding in 1917, the following names were submitted:

Dr. J. A. Aasgaard	Dr. C. O. Pedersen
Dr. Martin Anderson	Dr. J. C. K. Preus
The Rev. A. M. Egge	Dr. A. M. Skindlov
The Rev. O. M. Kleven	Dr. H. A. Stub
The Rev. J. N. Midtlien	The Rev. Jacob Tweeten
The Rev. J. H. Myrwang	The Rev. J. O. Wrolstad

"As to group spirit" Pastor Pedersen said as he raised his coffee cup into the air, "the fraternal friendly spirit that we felt who came into the Church before 1917 has not diminished, but has rather been on the increase. And this is one of the things I shall miss, I'm afraid, in the newer Church. But the younger generation will naturally melt together, and in time build up that same relationship."

Pastor Myrwang looked down into his nearly empty cup and then up at the delegates pouring into the already crowded coffee shop. "We drink more coffee now than we did in 1917" he said. Then with a final toss of his head he drained from the cup the last remaining drops.

legate James Berdahl visits with other delegates over coffee s.

Dr. J. A. Aasgaard, president-emeritus of the ELC, discusses convention matters with the Rev. A. O. Aasen, a veteran ELC pastor.

Above: Mr. Harry W. Seamans of the U.S. Department of State, speaker at the constituting convention banquet, center, visits with Dr. Paul Empie, left, executive secretary of the National Lutheran Council, and Dr. Schiotz.

A view of the audience and perfo
"Una Sancta."

The C
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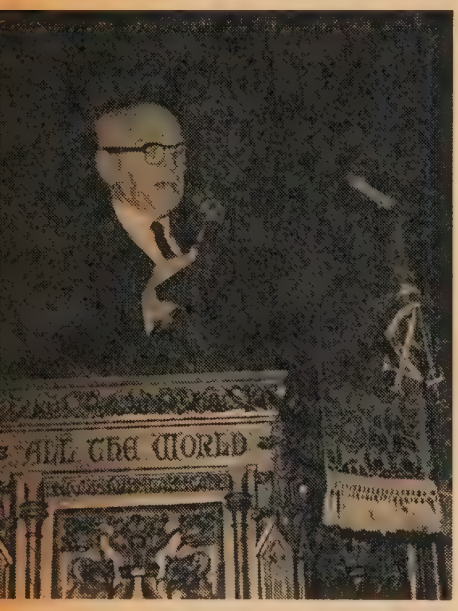

Far left: Dr. J. A. Aasgaard, president
emeritus of the ELC, brought the syn-
od's final convention to a close. Left:
Dr. Malvin Lundeen, president of the
Augustana Lutheran Church, brought
greetings to the constituting conven-
tion.

New Officers of The ALC lead the Sunday procession.

The choir from Luther Seminary, Saskatoon, Sask., one of four
inary choirs that sang.

ening performance of the cantata,

At the closing ELC service three items were placed in the Luther Seminary archives. The cross held by Dr. Hove, right, was used on the altar at the 1917 convention and again at this service. The two gavels held by Dr. Schiotz and Dr. Aasgaard have been used through the years at ELC conventions.

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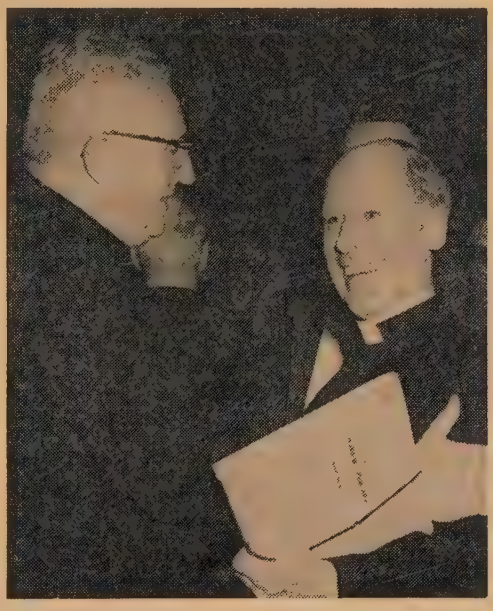
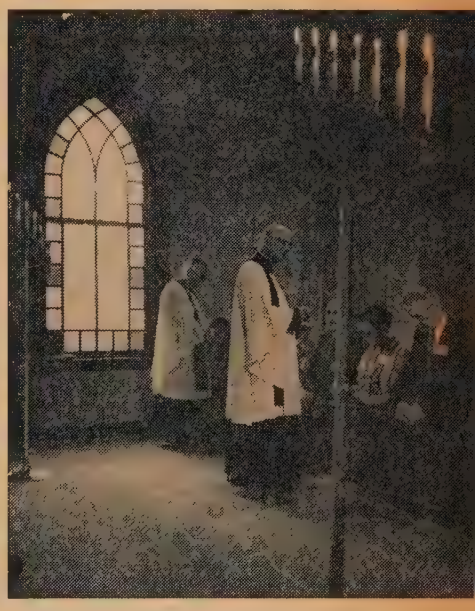




Far right: The UELC convention closed with communion held at Immanuel Church, Minneapolis, the same church in which the synod was formed in 1896. Right: Dr. Henry Schuh, president of ALC, congratulates Dr. Schiotz immediately after his election as president of the new Church.

iff wind blows the flags and banners at the head of the y morning procession into the auditorium.

The Rev. J. L. Ranum, Hopkins, Minn., visits with Mrs. Barbara Jurgensen, author of a new book, at "Meet the Author" party.

With Voic

"Una Sancta" Performance

"It is prophetic that The American Lutheran Church begins with a *creative* act!"

That was the comment of Dr. Fredrik A. Schiotz, new president of The ALC, immediately following the presentation of the cantata "Una Sancta" Sunday evening, April 24. "Una Sancta" (One Holy Church) was featured in a climactic festival of music which attracted an overflow throng to the Minneapolis Auditorium and concluded The ALC's constituting convention.

The creative aspect of the occasion was evident primarily in the cantata itself. It is a new piece of music commissioned for the new church by its standing committee on worship and music. Composer is Prof. Paul J. Christiansen of Concordia College, Moorhead, Minn., who also directed the premiere performance.

But there was also creativity in the grand-scale planning which succeeded in bringing together 750 musicians from 13 educational institutions of the new church. Included were the choirs of The ALC's nine senior colleges, whose 550 voices combined to perform the choral portion of the cantata; each of the nine also sang separate concerts while in the Twin Cities. Accompanying the massed choir in the cantata were the band of St. Olaf College, Northfield, Minn., and brass sections from the Concordia band.

The third group of musicians came from the four seminaries of the new church.

Thus large musical groups had come from as far away as Ohio, Texas, Washington and Saskatchewan. The scheme which brought these hundreds of musicians thousands of miles was a daring one. The committee had decided to shoot for the moon—and they were as surprised and thrilled as anyone when they hit it.

"When we talked of inviting all nine senior college choirs to come, we hoped that five or six would respond favorably," said Pastor Mandus Egge of Minneapolis, chairman of the worship and music committee. "We never expected that all of them would actually be a to come." The response was really 13 out of 13, wh the four seminary choirs are counted.

Most of the choirs sang concerts en route to and from the convention. After arriving in Minneapo they spent much of Saturday rehearsing together their joint Sunday appearances.

The four seminary choirs appeared individually d ing business sessions Friday and Saturday. Saturd evening individual concerts were presented by the lege choirs in churches and school auditoriums.

The festival of music Sunday evening was indeed convention's climax, artistically as well as chronol cally. Some 10,000 musicians and listeners filled ev seat in the auditorium, and the overflow participa from Central Lutheran Church through wired sou The entire festival was broadcast on the spot over WCCO radio.

The cantata's theme is unity. It uses Biblical te to proclaim the theme in three sections—"One Go "One Church" and "One Mission."

Each section ended with a Lutheran chorale remi cent of one of the three heritages of the uniting chu es, the Danish, German and Norwegian. Withou pause in the music, Prof. Christiansen for each cho turned to the audience, brought it to its feet and di ed its virile singing of the great hymns.

Said the morning *Minneapolis Tribune* in a rev by Norman Houk: "Because this is a singing chu it was no surprise to find that Christiansen called the congregation to join in the climactic chorales the forthright, enthusiastic singing was a credit to ple who take an active part in the liturgy and m of their church."

The cantata was described by Mr. Houk as ha "some tinge of modern expression without being a garde." Its style is of the 20th century, not the 19t 16th, yet the music also fits the spirit of the cho of a former era.

Both composition and performance were applau by the Upper Midwest's top professional critic, K. Sherman, whose opinions are nationally respe Writing in the evening *Minneapolis Star,* he said:

"The music is of singular nobility and simplicit character, its melody straightforward and emin singable, its communication direct. . . . The nine theran college choirs that made up the massed ch achieved a smooth yet hearty blend.

ised

by Charles Lutz

he soloists, both of fine calibre and excellent enunon, were George S. Schultz, narrator, and Sigurd rederickson, baritone. Mrs. Kathryn Ulvilden Moen organist."

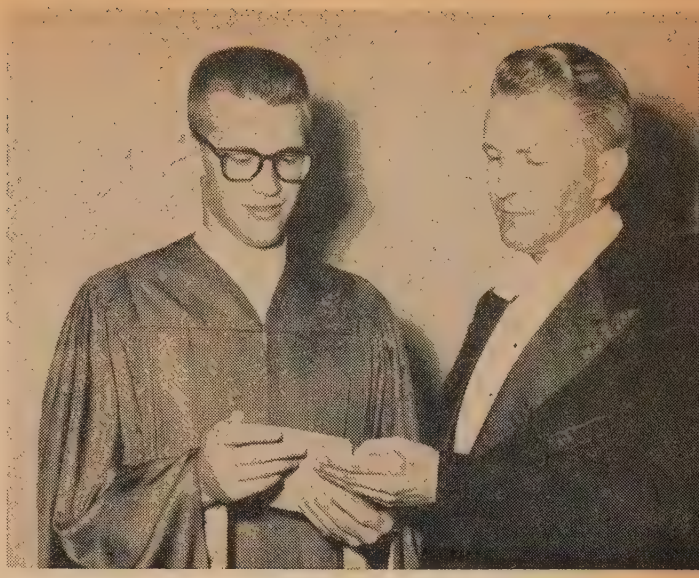
ch of the three sections began with baritone solo, wed alternately by narrative and chorus. The band, ed almost continually through the 45-minute work. omposer Christiansen said he hopes his cantata "will sed to unify our people; I hope it will give them eling of one-ness."

he committee which commissioned it also intended it live long beyond the convention. Performances encouraged especially during The ALC's Year of lee, Pentecost 1960 to Pentecost 1961.

niting to sing about unity in Christ had a profound t on members of the choirs and band. After ing aside their robes and instruments in the audiim's lower level, the several hundred students joined ds, sang together the benediction and prayed the d's Prayer.

uid one girl, "I hate to go home. We just met these yesterday and now we have to leave them." Anr student said that all the musicians felt they had wn each other for a long time, though they met 36 hours ago.

Would they ever be able to get together again in ther such festival? Probably not these particular lents, but their successors in their organizations ht. There was talk of uniting the choirs again every or every other year in a week-long festival, to perin some of the great but seldom-heard oratorios of Christian heritage as well as new works like "Una cta."



Mark Streng, student manager of the Texas Lutheran Choir, consults with the director, Mr. Paul Engelstad, before Saturday night's concert.

Doris Koehler of Seguin, Texas, writes a letter home during the brief time between rehearsal and concert.

A group of Texas students gather about their school president, Dr. Marcus Rieke. The choir like most of the other choirs, made an extensive tour on their way to the constituting convention.

st minute look in the mirror for Judy Vivroux.

Because Christ Cares...

Lutheran World Action

To heal and to teach . . .

To give new life and hope . . .

These purposes again come to the forefront as many churches of the ELC mark Lutheran World Action Sunday on May 15.

The largest share of the 1960 LWA budget goes for world missions and world service including special gifts to the projects of World Refugee year. A complete story of the helping hand of LWA as it stretches around the world would be overwhelming. Only the major categories are listed:

Material Relief: Through Lutheran World Relief you help reduce the pain of hunger, exposure and sickness for more than two million people each year. The major part of these are refugees. During 1959, in cooperation with other church agencies, LWR came quickly to the rescue of disaster victims of typhoons in Japan and Taiwan as well as floods in half a dozen other lands.

Inter-Church Aid: LWA workers have been inspired by the courage of overseas Christians under persecution and poverty. We have benefited from their theological insights, born of suffering, and from their Evangelical Academies for relating the Gospel to lawyers, doctors and civic leaders.

Refugees: Our LWA gifts help refugees to secure housing, tools, training for new skills, aid for some to reach new homelands, and an awareness of the loving arms of a Church that cares.

During World Refugee Year (1959-60) we are seeking permanent solutions for many refugees.

Latin America: LWA cooperation in Latin America helped produce in 1959 the first theological graduates of the Argentine Seminary, a Lutheran Council in Venezuela with eight congregations, a new seminary building in Brazil and admission of Hungarian, Latvian and Estonian congregations into the German-background Brazilian church. A new Lutheran hymnal in Spanish will be off the press in 1960.

Mission Partnership: Lutheran World Action is an important way in which we obey Our Lord's command to carry His Gospel into all the world. In partnership with Asian and African Christians, we have a vital part in liberating and reconciling people in areas of rapid social change.

Ministry to Military: Members of our own congregations are on guard at lonely outposts from the Arctic to North Africa and from Korea to Kaiserslautern, Germany. Through our Lutheran World Action gifts we supply these freedom-guardians with evidence of our Christian concern for them as individuals and for the members of their families.

Penetrating the Iron Curtain: In Soviet-occupied zone of Germany t are more than 14 million Protes Christians, most of them Luther The churches are under increa pressures, and practicing Christians treated as second-class citizens. W German churches are giving gener ly to help them. Our LWA help about $250,000 a year to East man churches gives them encoura reminders that they are not forgo by the world-wide family of Chri

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EXAMPLES OF HELP

This is what specific amounts of m actually do when given to support total program of Lutheran World A

$1.00—distributes more than 300 p of government-donated foo needy people overseas.

$5.00—gives $100 worth of medici mission hospitals and re clinics.

$8.00—delivers 100 pounds of LWR ing to needy people in Euro

$10.00—prints 625 copies of "A M Fortress," monthly newslette military personnel.

$20.00—pays for 4-month trade course for Chinese refuge Hong Kong.

$36.00—publishes 100 textbooks for tian instruction in Soviet Germany.

$70.00—provides tools and equipme an Arab refugee to resu trade and thus regain self-re and self-support.

$188.00—provides a month's salary first term single missiona Tanganyika.

Give through LWA offerings in local church.

eviving the Past of Our Township

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

the close of the last century, a talented 14-year-old became the organist of a small Norwegian country ch in Wisconsin. Although at this time his fingers not big enough to reach an octave, he was to be d on the organist's bench every Sunday when there a service, for many, many years to come. Only on onfirmation day was he relieved of his duties. In win- e had to ski through the snowclad hills to church, often his fingers were so stiff that he could hardly e them enough to play the organ prelude.

oday, 12 children, 27 grandchildren, and 17 great- dchildren later, our former organist is reviving the with the help of his good wife who has shared with a lifetime of joys and sorrows.

is a peaceful scene. We are sitting under the lighted stmas tree in a warm and cozy room. Our organist is ing with his dog, while his wife is busily doing some roidery. Although living quietly during the week (with ers, chickens, and a weaving loom as their diversion) r home turns into a miniature Times Square when their ily comes visiting on Sundays.

'You know how many we had here on Christmas Day?" organist's wife asked me. "We had 54 people, and only children, their husbands and wives and their families."

'How fortunate you are to have such a wonderful fam- ' I exclaimed. "And all living and well, aren't they?"

'Yes, they sure are!" the organist answered. "This could er have happened during my childhood. There was e a terrible diphtheria epidemic where many children ne family would die within a short time. I remember vell when my father made 7 small caskets for a neigh- s family within one week. . . ."

Our organist's grandfather came from Norway. His ered wagon, pulled by a team of oxen, came to a final in the Wisconsin hills. The lives of the first settlers e by no means easy. The winters could be unbearably l, the summers hot and humid. Tornadoes struck in ng, and a countless variety of insects were a plague to n and beast. The land wasn't of the best kind either, still it reminded the first settlers of home, of Norway. 'Through hard work and good Christian living they le this community into an "island" of such blessed ce as only few other people in this world have ever wn. There were no hostile Indians; good neighborli- s prevailed; there was little family strife. Except for diphtheria epidemic and an occasional tornado, no sters have occurred.

Of course the church was the center of all community . Services were still held in Norwegian in the early 0's.

'Come with me to the attic," the lady of the house said, show you our old 'kiste' (chest) and an old Norwe- n Bible."

The "kiste" showed remarkable Norwegian craftsman- of wrought iron, and bore an inscription and the date 1. I have seen old Norwegian Bibles before, but this was exceptional since the lady's father had written a nearly humorous poem on the first page (he was a "dikter," a poet), loosely translated into English—

"This Holy Bible, let it be known
I, only I, rightfully own!"

"It seems to me that the younger people are not very much interested in the old heritage of their families," I remarked.

My hostess replied, "No, they surely are not. They think it is boring to talk about 'olden times.' In my youth family tradition was stressed too much. Why, we even were expected to marry within our own nationality, not only our own faith! One of my girl friends married a German, and a Lutheran at that. This was considered outrageous. I am glad that the younger people have more freedom in this way.

"But, look, what I found here! It is a speech my husband's grandfather made in 1913 on his 84th birthday. We have always kept it as a family treasure. It has been translated into English, printed, and framed. Perhaps you would like to see it!"

And here is the testament of a brave, devout Christian man who left his homeland Norway to settle in the North American wilderness, and who is the forefather of a wonderful family. How I wished he could have seen his descendants as I did last year on my hostess's 70th birthday!

(I have taken the liberty of changing the English translation just a little so it is easier to understand.)

"Soon I will be 84 years old. Many are the things I have seen and learned. As I get old and know that soon I will be summoned to leave this life, I also know how good it feels to have had a solid foundation to build my hope upon.

"As a last word to my children of the first, second, and third generation, I do, in the spirit of sincerity fostered by old age, wish you happiness in your lives. But if you want happiness, then you must also acquire a true principle of life. This our Master has provided: 'Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto thee.'

"Take time to read your Bible, because this is a letter to you from God. Take time to go to Church, because this is the House of God. Take time to pray, because what we ask in the name of Jesus Christ will be given to us. But—be humble and do not attempt to tell God how He shall grant your prayers. Leave that to Him. Take time to be good and kind, because in that way you establish a mercy account with God."

This Nettle, Danger

The Foolish

For once we were going to be ready. At 10:30 P.M., April 18, 1960, the rough data for Form 1040 was prepared. All that remained to do was to copy it neatly, write a check, staple check and W-2 forms to the 1040 form, and drop the whole business into the mail slot. We had had 109 twenty-four hour days to get the job done and we had waited until the 109th day, but, never mind, it would be done.

At 11:20 P.M. as the copying proceeded, we discovered a small error of $200 in reported income. Since the form was almost complete, we tried to convince ourselves that we would take care of it "next year." This was not collusive, the government would understand, we only had fifty-eight minutes. Until someone said, "What was the name of the Chicagoan who spent all that time at Alcatraz for income tax evasion?" It took the glory out of the night. We started from the beginning. At 11:30 P.M. the form was finally finished, the check written, the envelope sealed.

It is ten miles to the only Chicago drop which accepts late night mail for stamping, and the car was unfortunately out of gas, but I drove out with an inward springiness as if I were vaulting from planet to planet.

The Wise

The car hummed down the Outer Drive. It was 11:43 P.M., but the neatly prepared envelope lay beside me on the seat, and I was not anxious. I felt only the heady tension which must grip a jockey on the home stretch if he is riding the lead horse and going away. All around me the good safe people lay sleeping. They were snug in their nightcaps and bolsters. They had prepared their return in ample time. They had not needed the grace period from April 15 to 18. Already by March 15 or earlier these solid, virtuous folks had done their duty by the government. All around them respectability snored. Their neat storm windows, their unmortgaged houses, their fat little bank balances saved for a rainy day—what did I have to do with them, I the Night Rider, whose business was Risk and Hazard? On my lips I savored the dashing words of Hotspur,

Out of this nettle, danger,
We pluck this flower, safely.

Or the eloquence of Henry V:

And gentlemen in England now abed
Shall think themselves accursed they were not

The Flickering Lamp

Unfortunately, I made a wrong turn. At 11:52 I lost my way and ended up on the Congress S Expressway where the signs read ominously, "No let till Ashland Avenue." That was two miles a I felt like a rat in a maze. I drove as fast as I c made the western turn and doubled back. The l were all right. The traffic was all right. I lacked time. When I pulled up beside the hulking mass c New Post Office, it was 12:04 A.M. I had not ma

Parable

I had not expected to lose. I did not want to I had savored the recklessness, but I still want win. This is the deepest foolishness of the foolish gins. They were sentimentalists. They wanted to the freedom, ease, and giddiness of improvidence scorned opportunities, the scorned labors—and the wanted the wedding: the solemnity and the fun. is something in the behavior of the young and he which speaks to us. The flowing mane and fiery h of a young stallion thundering through a mou meadow—this is the purest pleasure. And yet sentimental. The world's work is done by the horse. The reckoner. That is why our Lord has to say about wisdom. The house must be built on The cost must be counted. Even the cross must r taken up in bravado.

For the Family Altar

J. R. Hestenes

ird the Fifth Sunday After Easter — *Christ in the Commonplace*

The Epistle: Hebrews 7:18-25 • The Gospel: John 17:18-23

Monday, May 16

COMMON MEN

John 21:1

er this Jesus revealed himself again disciples by the Sea of Tiberias.

ere is much in the "after story" of surrection as presented in the Gos- of John that reveals how Christ His presence and power to bear g common man. The glory of the ection is not "too high," it is not of reach," for those who draw near rist in simple faith. There is a note iet bewilderment in the opening of Chapter. These Disciples were still e to fully comprehend all that had place. Now they were busying elves with their old occupation. But came to them, where they were.

ank You, Blessed Jesus, for coming , and finding us where we are. The of Your presence, and the blessed- of it gives quiet and beauty to our You are the Friend of common man.

Tuesday, May 17

UNCOMMON MEN

John 21:6

He said to them, "Cast the net on the right side of the boat and you will find some."

Much critical comment has been made about common man, pointing out how low and pointless is his existence. To a degree there certainly is some measure of truth in the accusations, but these do not apply to all. The love of Christ is ever with the humble and the lowly and every so called common man becomes an uncommon man when He knows the power of the resurrected Christ. When the Disciples were obedient to the command of Christ to do their fishing on the other side of the boat they made a mighty catch. This event is emblematic of what takes place with those who accept Christ into their lives.

I am no longer common clay since I have been touched by Your power, gracious Lord. By faith I am made strong, and by the price You paid to save me I am made precious in Your sight.

Wednesday, May 18

COMMON CALLINGS

John 21:3

Simon Peter said to them, "I am going fishing." They said to him, "We will go with you."

One of the things pointed out in the Bible is that not everyone needs to desert his work to be a follower of Christ. True, the Disciples had to leave their jobs—fishing, tax collecting—but that was because they were being called into full-time work with the Lord. The world's work has to go on just the same, and whether we are farmers, laborers, professional men, carpenters, teachers, or whatever our honorable calling may be, we can stay on the job and be followers of Christ. And the blessing of God is upon our work.

Make me a good workman, whatever my position in the scheme of life dear Father. By doing my work well and with joy, I give witness as unto You. Help me to be Christian in all my attitude and endeavor. In the Name of Jesus, I pray. Amen.

Thursday, May 19

COMMON NEEDS

John 21:12

sus said to them, "Come and have fast."

is not likely that this verse of Scrip- will ever be enshrined with the est passages, for it seems to lack in glory that characterizes the passages have to do wth spiritual matters. this reminds us of the fact that knows our common needs, too. We to eat. Here, it was breakfast time Jesus invited the Disciples to come eat. True Christianity bids us to set minds on heavenly things, but it vs full well that our feet are here on ground and that we have some quite nary needs that require fulfillment.

e are grateful, dear Father, that when nswer the invitation to believe, that do not of a sudden make us im- tical so that we do not tend to the demands and chores of living. We ld see the vision of Your heaven while we tend to life.

Friday, May 20

THEY KNEW HIM

John 21:7; 12

"It is the Lord!" . . . Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord.

Blessed were these men who knew the company of Jesus! Lowly men they were, called to follow, and exposed to unheard of experiences, and thrown into the welter of disappointment. But they came back, and Jesus was with them. They hardly dared to mention it but they recognized Him. Only John ventured to exclaim it openly. It still remains that Jesus is best known among the lowly, the ordinary; among those who live close to life and tend to its basic needs and interests. Jesus may be lost to those who seek Him in argument and contention, only.

So long as we have the Word, and let the Spirit impress its truth upon us, we have the Lord Jesus with us in our lives, O God. We thank You for the wonder of this truth and for what it does to our lives. Amen.

Saturday, May 21

HIS REVEALING

John 21:14

This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

Jesus was deeply mindful of the need of the Disciples after what had happened to Him on Calvary. It had been a cruel reverse to what their slow minds had expected. The resurrection itself was so "impossible" to their minds that it was necessary for Jesus to make repeated appearances to them; to meet them in various experiences and in different places, so that they would be fully convinced that He had risen from the dead. He knew their frame; He remembered that they were but men. He came to their aid out of love.

We too, need Your constant revealing, Blessed Jesus. We would believe, but sometimes our faith is weak. Lead us to Your Word that we may be refreshed. Teach us to pray that we might have a vital contact with the Father. Give us obedience, that we might grow. Amen.

Correspondence

Three Cheers for Temperance

► By official proclamation of the governor, April 24-30 is Youth Temperance Education Week in Minnesota. The "Minnesota Journal of Education" (official publication of the M.E.A.) devoted over a page to it. Their article (pages 26-27, April issue) mentioned that the governor urged schools, clubs, and churches to join in the observance of temperance education.

I think I know what the LUTHERAN HERALD will be emphasizing around April 24—and it won't be temperance! But perhaps if some of us do a little advance yelling, you will at least put in a three-line item on your news pages about the governor's proclamation.

MRS. PALMER PETERSON
Cloquet, Minnesota

Superb Testimony!

► Issue No. 15, Volume 44, of LUTHERAN HERALD presented a superb piece of testimonial by the late Alice M. Hustad, "I Look Forward to Death."

Is this document of faith perhaps published in tract form and, therefore, available? If so, will you be so kind to advise me where I can purchase ever so many copies.

In our hospital ministry as well as general church pastorate—I am speaking from years of pastoral experience prior to World War II during which time it had been my calling to wait on and minister to those looking forward to death through the "foreign intruder" of cancerous tumors of one kind and another—a leaflet giving this wonderful and instructive lesson on preparing for the inevitable in the providence of God—a leaflet of this subject-matter would be a great aid to pastors, church workers, deacons, and lay people, in particular those suffering from the disease—other incurable diseases, too—and therefore looking forward to death, that they might look forward to it objectively as Alice Hustad brought out so forcefully in her article.

Chaplain KURT W. SCHALK
Tacoma, Wash.

Not Christians

► I enjoy the LUTHERAN HERALD, *but* . . . let me join my voice with a chorus of those who, I'm sure, will be protesting your lack of good editorship when you printed, "I Look Forward to Death" by Alice Hustad. It simply isn't Christian.

RAYMOND POPPE
Northwood, No. Dak.

Plain, Honest Faith

► Thank you for printing an article written by the late Alice M. Hustad, "I Look Forward to Death." I have never read anything so plainly and honestly put. To see in print the substance of my own thoughts and beliefs is a rich and gratifying experience. I have tried to convey these same thoughts to others in like circumstances, now they can read it. To dispel fear is to create peace of mind and stabilize one's "Faith" and a definite feeling of lasting security. The world is more in need of this knowledge than ever before.

MRS. RUSSELL V. OLSON, SR.
Willmar, Minn.

Reply to Q and A

► It has been stated in LUTHERAN HERALD columns recently that the World Council of Churches is not a church nor a federation of Churches, but that it is a Council of Churches. This must be granted, but it is not the whole truth. Article I of its Constitution says it is a *fellowship* of Churches. If it is a fellowship, and if we are members, we must fellowship with them, must we not? The WCC is not just a discussion platform.

The WCC is not necessary for carrying on doctrinal discussions. A simple resolution by the General Cor tion of our Church can set in mo such activity with any church wi to discuss.

The Church's mission of mercy be carried forward on a global without the WCC. It may be im mented somewhat by an ecume organization but the Church of C relies on the power of the Spirit, in big organizations to impress go ments. In fact, nothing would hi the setting up of a simple chari organization on a global basis de of theological overtones.

No doubt many Lutherans wi encouraged to think well of the W when it is stated that the Chair of its Central Committee is Dr. Fr lin Clark Fry, president of the U Lutheran Church in America. It frighten many Lutherans to k that on that Committee, which di the work of the WCC between sembly meetings sit: Bishop A Bereczky, head of the Hungarian formed Church whom Karl Bart cuses of openly approving of C munism and of being a tool of Soviet Union (See Chr. Century, 52); Prof. Joseph L. Hromadka Czechoslovakia, who came to the fense of the Soviet policy in Hun for which he was awarded the $2 Lenin Peace Prize; Prof. Laszlo of Budapest, Hungary, who Cong man Bentley says has been a thoro going collaborator with Soviet C munism (Congressional Record, 22, 1954); Bishop Jan Chabad Czechoslovakia, who has been a ficial of the Communist party; Kotula, a Communist collaborator owes his position in the Polish theran Church to the Polish C munist government.

Our people must have the about the Socialistic and Commu leanings within the National Co of Churches of Christ which is American Arm of the WCC. gressman Francis E. Walter, C man of the House UnAmerican tivities Committee, has stated, leadership of the NCC, which c to speak for 38 million Ame Protestants, has in the aggrega record of hundreds of affiliations Communist fronts and causes."

sional Record, March 14, 1960.
connection with this, Congress-
Arends said: "Thus far of the
ership of the NCC we have found
100 persons in leadership capacity
either Communist-front records
records of service to Communist
es. The aggregate of affiliations
he leadership, instead of being in
hundreds as the Chairman (Wal-
first indicated, is now, according
ur latest count, into the thousands,
we have yet to complete our
k, which would certainly suggest,
he basis of the authoritative sources
his Committee, that the statement
there is infiltration of fellow
elers in churches and educational
itutions is a complete understate-
nt." *Congressional Record,* March
1960, page A2326.

(The Rev.) ALLEN R. BLEGEN
Chicago, Ill.

air and Factual"

The Word Alone Inc., which con-
s of a volunteer group of ELC pas-
and laymen, has been sending out
formation" concerning the WCC
about two years thru a paper called
he Word Alone." This paper has
n sent to all pastors in the ELC.
ne copies have been distributed to
men. Pastors in the ALC and
LC have received two issues. The
mbers of the Word Alone Inc.
h to make it known that at all
es they have sought to be fair and
tual concerning the "information"
y have published. The motive has
n one of love for the Church to
ich we belong.

(The Rev.) R. L. LARSON
Perley, Minn.

ospital Needed

I recently returned from Rochester,
nn., home of the famed Mayo
nic. While there I wondered why
Lutherans don't have a hospital in
t great medical center; especially
ce it is located in the Midwest
ich is predominantly Lutheran.
I salute the Methodists who have
only Protestant Church hospital
re. St. Mary's Catholic hospital has
ilt several huge additions in recent
rs.
More and more people use the Mayo Clinic each year. With "population explosion" and large business concerns locating in Rochester, surely there is need for more hospital service.

I would like to see all the Lutheran synods join in building a fine hospital in Rochester.

MRS. HAROLD HANSEN
Milaca, Minn.

Thank You Dr. Dale

► At last the long silence has been broken. Thank you for having the courage of your convictions to come out as you did. It was a most timely "Open Letter."

I'm sure a host of lay folks and pastors feel like you do, it's a grievous thing that has been carried on in *Morning Glory.* What has it done for our people and especially the younger generation. God have mercy on us all.

A Reader

A New Church

(Continued from page 5)

sage" which is an appeal for "peace and unity" with the Christian Church. This message which will be printed in its entirety in a later issue of LUTHERAN HERALD, will be transmitted to the pastors of The ALC with the request that it be read at all services of worship on Pentecost Sunday, June 5, the opening of the Year of Jubilee.

Saturday night, with business sessions over, the delegates and several hundred guests relaxed at a banquet in the Leamington Hotel. The main address for this occasion was brought by Mr. Harry Seamans, organizational liaison officer in the Office of Public Service of the Department of State in Washington, D. C. He challenged the members of the new church to an awareness and participation and national and world organizations and causes. Greetings at the banquet were brought by Dr. Franklin Clark Fry, president of the United Lutheran Church in America and the Lutheran World Federation; and Dr. Roswell P. Barnes, executive secretary of the American committee of the World Council of Churches.

Meanwhile on Saturday evening choirs of the nine senior colleges of The ALC gave concerts in separate locations throughout the Twin City area.

On Sunday morning guest speakers filled the pulpits of the Twin City Churches of the uniting bodies. Again the college choirs sang at various worship services.

The Sunday afternoon installation service and the final evening cantata are pictured and reported elsewhere in this issue of LUTHERAN HERALD. At this cantata the president of The ALC, Dr. Fredrik Schiotz set the tone for the future of the new Church when he expressed the hope that the new church will be both a conservative and a radical church. Conservative "in the wholesome sense that it will get its compass bearings from the truth revealed in Holy Scripture. And as radical in its application of the Gospel as one must be if you are under the mandate to love your neighbor as yourself."

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to The Parish Conservation Service of the ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. There is no charge for this service. (Refer to ad number when inquiring.)

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Farms

110-acre farm, Fayette Co., Ia. All tillable. Modern bldgs; 7 room house. 1½ mi. from Lutheran Church. On contract. 665-1A

125-acre farm near Ryan, Ia. Well tiled farm and set up for Grade A milk. Will sell on contract. 665-2A

170-cow unit, 1500 acres deeded, 640 acres leased, 150 acres irrigated hay, 150 acres in crop land, 345 inches of decreed water first right on creek. 2 modern long houses, good corrals, granaries, barns. Full price: $70,000 with $24,000 cash down, bal. terms.

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Gamble Authorized Dealer Store, Colo. town of 2800. Only hardware store in town. Rent $75 per month, heat included. Fixtures $4300; stock $10,000. 665-8C

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Fabulous Mont. business—cafe, gift shop and motel. All new and very modern. Terms: $50,000 cash down. Near Nat'l Park. 665-11C

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4-room apt. with bath, S. Mpls. Available when seminary graduate moves out about June or July. 665-12B

Lovely unfurnished 2 bedroom house S. Mpls. To be rented indefinitely to right party. No children. References desired. 665-13B

Furnished upper duplex near Como Park, St. Paul for mos. June, July and Aug. 665-14B

Furnished lower duplex, S. Mpls. Available May 1 to Oct. 1. Garage. 665-15B

Upper unfurnished duplex. Heated garage, available May. S. Mpls. 665-16B

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Family of 5 (3 children) desire to rent duplex or home in Mpls or Suburbs not later than May 15th. Large apt. might do. 665-17B

Employed woman desires small apt. or furnished room in vicinity of Bethel Lutheran Church, Mpls., Minn. 665-28B

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Retired lady missionary desires visitation work in Lutheran Church. Prefers Twin Cities. Available Sept. 1st. 665-18D

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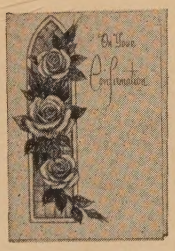

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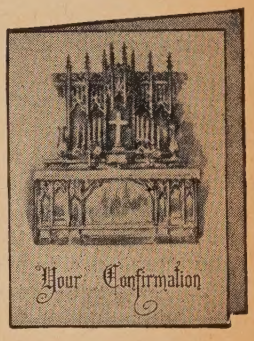

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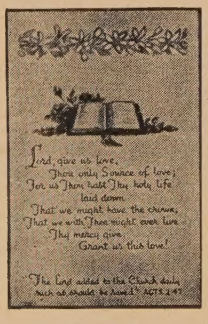
Lord, give us love,
Thou only Source of love;
For us Thou hast Thy holy life
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That we might have the crown,
That we with Thee might ever live
Thy mercy give,
Grant us this love!

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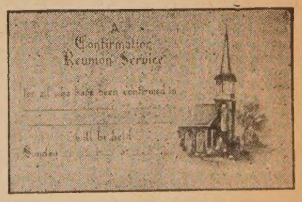

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Assisted by George S. Schultz, Narrator — Sigurd G. Frederickson, Baritone — Kathryn Ulvilden Moen, Organist — The St. Olaf College Band, augmented by members of the Concordia College Band.

The premiere performance was given at the Minneapolis Auditorium on April 24, before a capacity audience of 10,000, who joined in singing the three chorales: "How Brightly Beams the Morning Star" — "Built on a Rock" — "O Day Full of Grace." The text of the cantata was selected from Scripture and arranged into this very appropriate and meaningful program by Pastor Oscar Anderson, Pastor Mandus O. Egge, Dr. Joseph L. Knutson, and Dr. Paul Ensrud, in consultation with the composer.

Following are excerpts from reviews of the performance of UNA SANCTA:

"Christiansen's cantata was an impressive tribute to an impressive occasion." — NORMAN HOUK, *The Minneapolis Tribune*

"The music is of a singular nobility and simplicity of character, its melody straightforward and eminently singable, its communication direct." — JOHN K. SHERMAN, *The Minneapolis Star*

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Also available — The Score of UNA SANCTA — Complete choir parts with organ or piano accompaniments.

Use it to follow the performance when listening to the record.

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